

# Main Currents

IN MODERN THOUGHT

February 17, 1942

Port Chester, New York

Vol. II, No. 3

F. Kunz, Editor and Publisher

## THE INVISIBLE WAR

## Editorial Summary

It is a heartening fact, in the months of lowest ebb for the democracies, that the fullest expression of opinion is being encouraged in this country. The hysteria of the earlier part of this conflict (1914-1918) is absent. This is a pregnant fact. For if the war is to bring about democracy is a full measure, then by retaining free discussion we are winning the invisible war, however badly for the moment the physical struggle seems to be going against us geographically. Certain deeds which go with a clearing of inner vision have no doubt yet to come, just as the winning of the war on land, sea and in the air is yet to be ensured. Commentators on the radio and in the New York freer papers (Post and PM) are practically unanimous in urging Britain to trust and to arm the people of Burma and India before it is too late, pointing out that the only reason the Chinese could hold off the Japanese for four years has been because the Chinese are fighting for their own freedom. The current turmoil over mining machinery and telephone supplies going to Spain---just a continuation of the Franco appeasement which brought on the present world-struggle---and a number of other episodes have disquieted thinking people about freedom of speech internationally. Among the principles voiced by Woodrow Wilson for the world none would do more good for the invisible war today than to have open conventions openly arrived at. There are a number of things which can be said today without imperilling strategy. Every hour that they are not said is like a day lost. If time-space is a real matrix in which events first take form to well up in this world of common day; and if mankind has its nature rooted psychologically and by reason of soul and spirit therein, then the greatest of all strokes of strategy is to win that invisible war first by proper resolutions so that we shall have gained the day inwardly, solidly.

The issue of India's freedom is one of the conspicuous items in the invisible war, the victory of ideals. The very same unwillingness of our American industrialists to convert the automobile industry is seen in the refusal of the British government to date India's dominion status right now. There was a storm about this in the House of Lords---not a very radical institution !---but the Duke of Devonshire speaking for the government was obdurate, (February 3). The noble lord described India as united against aggression of Germany and Japan. But of course ! All the allied countries are. It is no question. The issue is whether the population of India, which is not allowed to have arms to protect its fields from wild beasts, are to be armed to fight unitedly against Japan. This is an issue now for the United Nations, since the survival of democracy everywhere is concerned, not just Britain's relation to India. Correspondents and special writers in the Post, Times and Sun (New York) and the Springfield Republican have united on this theme. Jawaharlal Nehru told T. A. Raman, correspondent of the North American Newspaper Alliance, just before the fall of Singapore (Springfield Republican, January 26, 1942):

"My sympathies are with the progressive democratic forces whether they are in Russia, China, America or Britain. This fascism and Nazism, I have opposed them. So has the Indian National Congress. But it must be realized that the British government here (in India) is functioning the same way as they do. From India's point of view, we should be completely free. But, as a matter of fact, it is even more necessary from the viewpoint of the world and the war. It is not enough for a subject people to be told that Hitler is worse--as he well may be. Unless the whole character of the war is changed by a frank, open denunciation of imperialism and all its works by Britain and the United States, it is quite impossible for large numbers of people in Asia to accept the war as one for freedom. The British ruling class completely fails to realize this and suffers accordingly."

At this writing the Japanese are fairly free to use the Bay of Bengal waters to shell Madras or any other coastal port (Calcutta is some distance up the Hoogly River), and to make landings along the Indian Coast. Must we not admit that unless people are armed to defend every beach, every headland, every nullah, every road and hill, infiltration of Japanese armed enemies cannot be prevented? India's freedom today is absolutely necessary. For only a nation armed as a whole can defend itself, as China and Russia have shown. And the British are not prepared to arm the people of India as a subject people, because they know that once armed that nation is free. Why not give dominion status before it is too late? The only alternative is offensive war upon the Japanese island homeland, and that no one seems able to bring off. It is not, at least, suggested as possible.

The British government has announced that India is to have a place on the war cabinet. This is again too little and too late. For a place on the war cabinet for one helpless Hindu does not arm thousands of fighting-mad Telugu and Tamil young men to resist upon the Coromandel Coast; nor the thousands of young Bengali guerilla fighters that could be organised farther north over night. It does not authorise and arm young Sinhalese and Tamil patriots in Ceylon, south of Palk Straits, to defend their coasts. It does not convert the magnificent harbor of Trincomalee in Ceylon from the state of abandonment and disuse as a commercial port into the fine naval base it could always have been if Ceylon had been developed for the people of Ceylon. And so on round the west of India---the brave people of Malabar, the courageous Mahrattis, the plucky folk of Bombay and of Gujerat and Sindh. These are jobs for free people. Only a free people can show its courage. The talk of Indians not being fighters is nonsense. Any proud race will fight and die for its own country when it will not fight to support the government of a foreign power. A united government of Hindus and Muhammadans could be brought into being within two weeks. The industrial power of India could be speeded up immeasurably. Since this is life and death for all of us, those who know a new world is at hand have the duty to speak out over and over for changes in the right direction.

If humanity is an organism it can be so only in a superphysical sense. And if it is a spiritual organism it will draw its strength from conscious union upon principles. India's freedom is only one item. Much more could be said about our relation to Russia. Sir Stafford Cripps, British Ambassador to Russia at the time of greatest crisis in our relations with that free nation, said in an article in the New York Post, February 6th: "Great Britain, the United States and Soviet Russia are fighting a common enemy because we each individually love and cherish our own freedom, our own right to determine how we shall live. We have all signed the Atlantic Charter. The United States and Great Britain must put aside once and for all the 'Red bogey.' Surely it has become perfectly plain why Hitler and his associates so sedulously fostered 'fear of Bolshevism.' It was his policy to weaken the combination against him. It was his greatest 'fifth column' effort to sow dissension among his political enemies. He was the fount and origin of all the propaganda for the last 10 years, and it very nearly succeeded.

But now that we have seen through it, we can rid ourselves of unreasoning fears and suspicions and get down to the solid basis of constructive work for the future. The Russians ask no country outside the Soviet Union to become Communist and we ask none within the Soviet Union to desert Communism for any other political creed. We are not going to work politically or economically against one another as suspicious rivals attempting to weaken or sabotage political enemies. We shall either have to reconstruct the world in partnership after the victorious end of the war, or else we shall have to go each on our separate ways. With no common agreement the peace will be a more tragic chaos than the war. It is either co-operation or chaos."

We have also the promise of Anthony Eden in his broadcast from London, January 5th, to the effect that the British Government will collaborate with Russia along every line---not just equipment and supplies of all kinds so that Russia may fight for us,

but a co-operation, Russia fighting with us for a new world, real peace. Have the American people as unreservedly accepted this? Britain is giving Russia more help than we are, and the people of Britain have resolved to live differently with Russia after this war is over. If we want Russia's help from Vladivostock against Japan, we must describe a world in which Russian policy will have as much claim to attention as the policy of Britain and France had during the desperately reckless years which lead up to today. In Britain we could see much more quickly a genuine re-orientation to a new world of open dealing than we shall see here, because the disappearance of the discredited appeaser type from the cabinet can be brought about over night there. If the jettisoning of these men included those who prevent India from coming into her rightful freedom the change for the better would be instantly apparent. In this country the real accomplishment of a democratic orientation could also be quickly brought about, but it would consolidate itself much more slowly because of the relative slowness of our change of elected representatives and cabinet personnel.

The hoped for signal that we have won the invisible war could be, however, obtained in other than political forms. Let us put it this way. Suppose that we asked every newspaper in the United States to abolish display, luxury, and deceitful advertising and reduce the number of pages accordingly to save paper, and we paid the same price daily for our newspaper. The savings would be enormous, many millions of dollars. Let us suppose that Americans said smoking must go for the duration. Add the savings of forest and city fires here to what could be saved by abolishing advertising and we would have some more millions. Consider the cosmic cost of cosmetics! But the net effect of such changes in habits would have even more significance for the invisible war than the visible. For it would be a signal of unity achieved, unity looking to a new kind of world. Today we all admire MacArthur and his men, but not enough to live differently. We regard them as professional soldiers, as if it happens to be their lot to die for human freedom. But we are as a nation not ready to suspend smoking, nose-powdering, or any other habits---many of them wasteful, useless and dangerous---in order to get the new world we are asking other people to die for. War returns to mankind because the evolutionary gains which would end war cannot be consolidated after a war. And they are not consolidated after a war because they are not cleanly won invisibly, psychologically, while the physical war is on.

The people of Britain are up against realities and changes are going on there which are bound to find expression soon. We Americans are not up against these realities yet. We are still operating an old system of profit-seeking. The scandal of contract profits is wanton. The delay in converting the automobile industry and the earlier delay over airplane production has been outrageous. Do we believe in profits being made out of human misery, the death of our own people? These are terrible words. But they are a fair question. Russia can fight Germany with a whole heart, and the Chinese can fight the Japanese with fortified souls. So they win, the latter even without proper mechanical help and so more slowly. Is it not a shameful thing that we go on as we do, sticking to old practices which are an expression of old thoughts, instead of stating starkly our acceptance of new practices which go along with the notions of human brotherhood? It is grand to see a powerful force arising to give Jews, Negroes and all other races in this country their full rights, as we do see in The Crisis for December last how a committee of William McClain, Sallie Weis and others have won the right for Negroes to go to any and all motion picture theaters in Cincinnati, and as we see David Sarnoff, John Brophy, Milton Webster, Mark Etheridge and others sit as a committee in New York to enquire into fair employment practices on behalf of Jews and Negroes. It is magnificent to see free speech maintained even while Fascist propaganda hides beneath it and tries to use it. These are all signs that the invisible war is being won. But we have yet to take a final step along economic lines, some step which will show that we mean to free all peoples and to operate the production and distribution machine of the world for human good and not for profit. Just as Britain has her decision to make about racial and political imperialism, so we have ours to make about human freedom from want. F. K.

In The Humanist, Winter, 1941, are printed the fourth and fifth items in the inquiry into World Chaos: Who is Responsible and What Is the Cure? The following extract is from Dr. Harry D. Gideonse's contribution. Dr. Gideonse is president of Brooklyn College. He believes, as nearly all writers in The Humanist tend to believe, that we are in the midst of a complete world transition, "present problems arise because the framework of custom, value, and laws is shifting." "The feudal and religious code have gradually become too weak a bridge to carry the traffic, and the impersonal division of labor which was the main cause of the new productivity of human economic effort contributed mightily to the decline of the prevailing cake of custom." Put otherwise, a notion of a paternal personal deity went along with paternalism in personally owned factories and farms, even vast personally owned estates. Now means of production are impersonally owned, but no moral and philosophical system adequate to the new situation has arisen. Science sanctions and we all accept the reality of universal law which none can break, though we may use it, but philosophy has not provided and education has not yet worked out the union of moral law with this natural law which will provide motives for the new situation. Dr. Gideonse observes that "the social indoctrinators apparently do not propose to do anything about these forces which are inevitably interwoven with the drift of social policy through the world today."

"What are these forces? Essentially they all spring from our predominant modern preoccupation with increased material standards of living, with our constant drive toward increased productivity. The social by-products of increased productivity constitute our problem. Specialization has led to abstract and impersonal social relations and the general decline of the family and the church. The old code has lost its grip on individuals and a new code has not emerged. Life has, to increasing multitudes, a quality that might be called absence of wholeness or, perhaps, emotional starvation. Segmental thought and organization becomes characteristic in economic and political life. A community in which such traits develop in wide areas becomes a menace to all the values of a free and democratic society.

The larger issue, therefore, is one of social cohesion. It is an issue of a moral or religious character. If free institutions are to endure, a new cohesion will have to be created by deliberate and intelligent endeavor. The deepest challenge to education in a democracy is accordingly to find emotional equivalents in its program for the type of thing that is likely to make the totalitarian appeal irresistible if it is not recognized at a sufficiently early date in the process. The solution does not primarily lie in economic legislation, but in a radical re-orientation of our thought about the content of formal education which will once again restore values to a central place in our program.

Together with this educational endeavor, there is an acute need for planning--private and public--for systematic and purposeful activity applying intelligence to social problems. This must extend to more than surface symptoms. To that end a return to the old art of political economy rather than a continued pursuit of the illusion of a scientific economy is urgent."

It is evident that Dr. Gideonse is not protesting against scientific management related to social needs, for he earlier observes that "we have gone a long way from the time in which the leading economic thinkers were also the leading moral philosophers. The problems of values are now regarded as beyond the pale of scientific discussion. Economics has become increasingly exact in its formation and, at the same time, increasingly unrelated to the social process it claims to study...." He sees the need to supplant the "generation of esoteric parlour economists," with their "orgy of mathematical precision and elegant equations", because they have "become historically irrelevant."

Writing of this character makes us feel more and more the high value of The

Humanist as a national clearing house for people who face the cultural transition fearlessly and are willing to accelerate it. The Humanist is edited by Edwin H. Wilson at 1201 Union Street, Schenectady, New York, quarterly, \$1.00 a year. F. K.

#### ESTIMATES OF STALIN BY DISTINGUISHED MEN

Extract

"One of the methods used by the enemies of democracy to keep the anti-Fascist forces of the world divided was to spread a completely false picture of Stalin. Unable to shake Lenin's place in history, they sought to contrast Stalin with Lenin, to picture him as a cruel despot, or, at best, as 'mediocre.' Today the world knows that neither tyrant nor mediocrity could have prepared the Soviet people for this test, nor led them in such sustained heroic successes as they are now achieving. Harry Hopkins, Averell Harriman, Lord Beaverbrook, Anthony Eden, all of the Allied leaders who have recently conferred with Stalin, have been deeply impressed by his understanding, his humanity, his genius. Joseph E. Davies, former American Ambassador to the USSR, whose 'Mission to Moscow' is reviewed elsewhere in this issue by Louis Bromfield, reveals his impressions of Stalin in June, 1938, when he wrote to his daughter about an unexpected interview with Stalin on the eve of his departure for the United States. Mr. Davies wrote of Stalin:

'He greeted me cordially with a smile and with great simplicity, but also with a real dignity. He gives the impression of a strong mind, which is composed and wise. His brown eye is exceedingly kind and gentle. A child would like to sit in his lap and a dog would sidle up to him. It is difficult to associate his personality and this impression of kindness and gentle simplicity with what has occurred here in connection with these purges and shootings of the Red Army generals, and so forth. His friends say, and Ambassador Troyanovsky assures us, that it had to be done to protect themselves against Germany--and that some day the outside world will know "their side." ...It was really an intellectual feast, which we all seemed to enjoy. Throughout it we joked and laughed at times. He has a sly humor. He has a very great mentality. It is sharp, shrewd, and, above all things else, wise, at least so it would appear to me. If you can picture a personality that is exactly opposite to what the most rabid anti-Stalinist anywhere could conceive then you might picture this man...'

Sir Stafford Cripps, returning to London after a year and a half as British Ambassador in the USSR, stated at his first press conference that Stalin was a great leader and had turned out to be a great military strategist as well. Asserting that his faith in Stalin and his people was greater than ever, Sir Stafford said that the Soviet leader was 'ten times stronger with his people than at the start of the German invasion.'" (From Soviet Russia Today, February 1942, p. 5. The incorporated quotation is from MISSION TO MOSCOW, Joseph E. Davies, Simon and Schuster, New York, 1942, 662 pages. Reviewing this book in the same issue same journal Louis Bromfield says: "This is an illuminating book and an instructive one. I should recommend it as special reading for the American Manufacturers' Association, The Saturday Evening Post and members of other institutions still living in the dead and decaying world of the Nineteenth Century. For it is dead whether in the end it is finished off by the Communists, the Wilkie Republicans, the New Dealers or the Fascists. Nothing is ever going to bring it back. And gone with it are the diplomatic tricks and manners which have cost the world so much agony.")

#### HELPING CHINA

Extract

(That marvellous social journal, The New Yorker, has been writing up the saga of Daniel Aronstein and his revision of the Burma road traffic (January 10th and 17th issues). The following passage is pertinent).

"Chiang Kai-shek, pleased as he was with Aronstein's work on the Burma Road, was

even more delighted with his diplomatic coup in getting Great Britain to remove the Burmese transit tax on lend-lease supplies. Before Arnstein arrived, China had been required to pay the government of Burma a tax of one per cent of the value of these supplies. The levy did not apply to British goods headed for China. Frequently the Chinese did not have the cash to pay the tax, and badly needed lend-lease material was piling up on the border. When Arnstein heard about this, he began calling on Burmese officials, starting with the Defense Minister and winding up with U. Saw, the Premier of Burma, and Sir Reginald Dorman-Smith, the Governor General. He told them all caustically and a bit profanely he thought it was not only unjust but shortsighted to make it difficult for China to get supplies to fight an aggressor that might someday be attacking Burma itself. Sir Reginald and the other officials gave him tea and a polite brushoff. When Arnstein got back to Chungking, he called in newspaper correspondents and raged about the tax. 'I'm no politician,' Arnstein exclaimed, 'I'm just a truckman. But I say this tax has got to go and, believe you me, it's going. Wait till this story busts wide open in the United States.' Three weeks later the British Embassy in Chungking announced that the transit duty had been abolished, thus saving China several million dollars a year."

TWICE A YEAR, Number Seven, Fall-Winter---1941

Review

Twice A Year continues to put before us a thin, beautifully veined slice of time today, as it has done since 1938. The beauty of the press (Marstin, N. Y.) the unparalleled quality of the few engravings (Lakeside, Chicago), and the representative quality of the literature and arts is maintained. The section of civil liberties occupies about forty pages, but nearly half the book is devoted to the same theme---indeed, the whole is a re-avowal of human right to freedom, to beauty, and it stands as stark as a patch of clean snow against the insane rage of men trying to make a new world with explosives. I. M.

TWICE A YEAR, Number Seven. 1941, Edited by Dorothy Norman, 509 Madison Avenue, New York, 308 pages, \$1.50 (\$2.50 a year, two volumes).

FIAT LUX, by Ramon Delgado

Reviewed by Rupert Amaya

Written in Spanish, Fiat Lux is a collection of interesting essays on sociological, moral, and metaphysical questions. Although these essays apparently are not interrelated for some literary purpose, each shows the way to a higher goal in human progress and evolution.

"Our Problem" is the title of the first essay, and concerns itself with Portorrican problems at large, analyzed from the broader angle of human interdependence and reactions, for "peoples are not isolated parts, but living organisms linked by spiritual forces," Mr. Delgado says. Without mentioning them, the author disagrees with the conclusions arrived at by other students of the Portorrican problem. He blames political as well as religious fanaticism for the evils that afflict Portorrican life, and believes that the Portorrican problem is rather moral and cultural and that "Portorricans being receptive," their growth depends on their intellectual, moral, and spiritual development.

The New Ideology, The New School, Light and Life, Divine Truth, Spiritual Beauty, True Nobility, The Society of the Future are the titles of some of the twenty-nine essays in Fiat Lux. The book will undoubtedly be welcomed by the intellectuals and the pioneers of human betterment in the Spanish Speaking world. Fiat Lux, moreover, is timely.

FIAT LUX, Ramon Delgado Ramas, Author Published, Caguas, Puerto Rico, 1941, 247 pgs.

In Texas there is an annual swarming of insects to city lights, which begins late in August. During the rest of the year none of these species--black field crickets, black beetles and small green insects--are to be seen on the city streets. During the last few years with the installation of neon lights, the insects have almost ignored the ordinary white street lights which formerly were covered with them, in spite of the fact that the latter are much stronger in visible light than the neon lamps. Cyrus N. Ray, of the Texas Archeological and Paleontological Societies, who reported the phenomenon, suggests that possibly neon lights emanate invisible rays which connect with the antennae of various insects and pull them to its source, the attraction being many times more powerful than that produced by white light. (Science 94, 585-6, Dec. 19, 1941. A. J. P.)

## PRESSURE ON ENZYMES

## Living Light

At the midwinter meeting of the American Association for the Advancement of Science, Prof. Frank H. Johnson, Prof. Dugald E. Brown and Prof. Douglas A. Marsland of New York University presented an outstanding paper on the effect of pressure on enzymes. Light production by bacteria is caused by the action of an enzyme. If alcohol, ether or any one of several other drugs is added to the mass of bacteria, they go "out like a light". Similar action occurs with too much heat. When bacteria thus blacked out by poisoning were put under the high pressure of a hydraulic pump, the light came back. When the pressure was lowered out it went again. The effect of pressure is to alter the size of molecules--a reversible reaction from large to small molecules and vice versa, the effect of drugs in the first place being to reduce the size of the molecules. The process is linked to a wide range of biological problems including muscle building, muscle decay, pressure on the upper lip to stop a sneeze and how sulfa drugs act in weakening bacterial infections. (Science News Letter 41, 19, Jan. 10, 1941. A. J. P.)

## SLEEPY VEGETABLES FOR CANNING

## Extract

"Believing that it will be possible to keep vegetables fresh longer in storage, research men at an agricultural experiment station are conducting experiments with methods of 'putting the vegetables to sleep.' The procedure is similar to that used with apples. The vegetables are stored in an atmosphere containing controlled proportions of oxygen and carbon dioxide. Fruit will last for a year or more in such an atmosphere, since it is a living thing and takes in oxygen and gives off carbon dioxide. But the experiments have already revealed a significant difference between fruit and vegetable storage. A high carbon dioxide content in the storage room inhibits the 'breathing' process of apples, but with vegetables it's just the opposite.....But when the content of oxygen in the air is lowered from the normal amount of 21 percent to 2 to 5 percent, the vegetables 'go to sleep' just as if they were kept in cold storage. The rate of the life processes is reduced to one-half, which means that without a change in temperature the storage period could be doubled. Vegetables kept under a low-oxygen atmosphere maintained a high sugar content and a good flavor. And with this method of storage a high humidity can be maintained so that there is little moisture loss." (Food Industries, January, 1942, P. 17, G. B.)

## ON THE MENDELIAN RATIO

## A Memorandum

In 1939 the editorial board of the Russian journal Znamenem Marxisma organised a Conference on Genetics and Selection for the USSR. It developed into a vigorous conflict between N. I. Vavilov and others with the equally celebrated T. D. Lyssenko and his followers over the Mendelian ratio of inheritance, 3:1 as a repeating standard. This has turned out to be an important development in biological thought, so much so that the proceedings of the conference were translated into English and a special conference was called in London to discuss the topic. No conclusions have been reached in the matter, which is reported in Nature, Dec. 20, 1941. This present note, therefore, is of the character of a memorandum. Those who are acquainted with chromosome numbers and with the summation series in phyllotaxy which governs with great simplicity the plant world will be interested in the fate of the Mendelian ratio.

F.K.

The number paragraphs 1 to 7 which follow constitute a report of items which appear to have basic meaning to philosophers from the psychological point of view in Psychological Abstracts, December, 1941. We hope to get nearer up to date with this matter in future issues. The paragraph numbers are our own; the source data is at the end of each paragraph. The following remarks may be useful for readers of MAIN CURRENTS in reference to the paragraphs as numbered. 1. We have here an indication of the growing tendency in psychology not only to re-read data in terms of the current concepts of space-time, as against space and time, but also a revolt by psychologists from the assumptions prevalent in the old space and time days of Newtonianism that man is a product of material goings-on. This revolt is parallel to the growing independence of biology, even to setting up its own units of measure, Ort, Schritt and Moment, as previously reported in our pages. 3. An interesting sign of a return to the central problem of psychology, namely, the nature of consciousness. The writer attributes to consciousness three properties, capacity to report upon objects, continuity of identity from moment to moment and day to day, and a recognition by each consciousness that other such entities exist about it; and he finds that in actual functioning these properties are (so to speak) blurred. Nothing is said as to another conspicuous property of consciousness, which is its unitary or atomic character, seen in the fact that we can attend with it to only one thing at a time---Leibnitz's notion of the Monad, and the Indian concept of Atman. If we apply this idea to continuity, for instance, it is readily understood how the atom of consciousness may be continuous in its own right but, by reason of its atomic limitation, may be overwhelmed or enshrouded by any number of physiological and psychic activities as we see in deep sleep. 4. This may be read with the paragraph numbered two, as part of the current interest in Aristotle and Thomism roused by the visit of Jacques Maritain to this country, the place of Mortimer Adler in the controversy raised by President Robert Hutchins of Chicago University. 5. An interesting addition to the literature of extra sensory perception. Unfortunately the perfectly good word psychometry is here displaced by a loose use of telepathy. The former has long been used for contact perception of objects with a view to reporting on the former psychic saturations of such objects. 6. Further item on phantom limbs. The use of the term psychic in this connection is significant, even if the disturbance is assigned an origin in psychotic behaviour resulting from shock or depression. 7. Why should the infant respond on the whole to touch by a finger and not to an equivalent impulse from a rod? One more little item to show the reality of the psyche. Neonate means newborn.

F.K. &amp; E.B.

1. Psychological facts do not tolerate description in Newtonian space and time, but these facts do have "their own manifest extensions and durations". Psychology must be free to describe its facts as it finds them. "Such observation and description becomes practicable within the frame of a full naturalism for organic and environmental facts". We cannot speak of the organism alone or of the environment alone but must consider both jointly, which is equivalent to asserting that the behavioral event takes place in a natural behavioral space-time. (4865. Bentley, A. F. The factual space and time of behavior. J. Phil., 1941, 38, 477-485.)
2. Brennan clarifies the relationship of Thomistic to Aristotelian psychology and to modern scientific psychology. Following Aristotle, the Thomis accepts a hylomorphic view of man's nature: soul being the first form of matter is necessarily substantially united with the body. But whereas Aristotle was preoccupied with the soul alone, St. Thomas stressed the whole man (synolon) as the proper object of study. In contrast to this position, modern psychologists tend to predicate a dichotomy of mind and matter, their controversies arising from variations of stress. A sound philosophy is necessarily prerequisite to a sound psychology. Several modern trends, among them factor-analysis, show promise of building a science of mind on a sound philosophic basis. (4867 Brennan, R. E. Thomistic psychology, N. Y. Macmillan, 1941. \$3.00

3. This is a discussion of trends in psychology. General psychology continues to be taught as a science, and whatever is factual is considered important. However, the tendency to be more practical is illustrated by the fact that thru factor analysis mental testing is giving way to psychological service. Knowing an individual's profile of mental abilities, we will be in a better position to provide for their fullest development. (4898 Morris, C. M. Psychological service or mental testing. Amer. J. Orthopsychiat., 1941).
4. Since it is conscious activity that interprets and validates knowledge, fundamental properties must be postulated for it. These are objectivity, continuity, and plurality. There are no absolute criteria of objectivity, which is, however, characterized by a combination of resistance, consistency, and unanimity. Plurality refers to the acceptance of the existence of other minds. The properties postulated for consciousness are in their functioning more or less at variance with direct experiences. (4899 Parker, H. T. Postulates of conscious activity. Aust. J. Psychol.
5. The objections raised to the concept of mental faculties are due to a misunderstanding of the term as used by St. Thomas. According to him, the organism perceives and reacts as a whole thru the intermediary of the active principles called faculties. Thus the distinction between the faculties and the substance of mind is maintained while admitting the complexity of our mental operations. This explanation is not scientific in the biological or psychological sense, it nevertheless deserves to be placed besides those now generally accepted as being complementary to them in a metaphysical sense. (4900 Peghaire, J. Peut-on encore parler des facultes de l'ame ? U. Ottawa. 1941.)
6. The author reports a series of experiments in telepathy, using as subjects persons already alleged to be good "sensitives". The usual method was to present to the sensitive an object, in a sealed envelope and recently handled by a person, and to record the sensitive's reports about the person. A variety of tests of the applicability of these reports to the person in question show results beyond chance expectation. Controlled reports circumvented any tendency of the persons reported on to accept items not in fact applicable, may interrupt the psychosis and set up a symptomatology of its own. The incidence for the insane is small, perhaps rather lower than among the general population. (5105 Hettinger, J. The ultra-perceptive faculty. J. Parapsychol. 1941.)
7. The pain and dyesthesia associated with a phantom limb may incapacitate the patient and in some instances lead to drug addiction or suicide. In psychotic patients the symptoms may be enhanced by the hallucinations and delusions. The origin of the syndrome is intracranial, most probably psychic. The syndrome is probably some form of obsession neurosis. (5119 Bailey, A. A. & Moersch, F. P. Phantom limb. Canad. Med. Ass. J. 1941.)
8. If the dorsal surface of the fingers of a newborn infant be touched with the finger, the fist opens and exploratory movements of the hand ensue. A light touch with a rod instead of the finger rarely elicits this reaction. The reaction is inhibited by deep sleep, by emotional disturbance, and by injuries to the central nervous system. (5448 Stirnimann, F. Manual grasp in the neonate. Ann. paediat. 1941.)

The following notes on the items below from Biological Abstracts, January 1, 1942, may be of assistance to readers. 1. This paragraph is of the utmost interest in connection with the manner in which the war is forcing Britain's hand about India, besides its high value in directing the attention of thinkers in the West to the fundamental discord implied in carrying over animal behaviour into the human ethical structure. The references to "certain Hindu sects" should be enlarged to include Buddhists, of course. 2. A second study of the carry-over from animal to human situations. The anthropological world could well use a good theory of how self-consciousness, with all it implies of self-examination and ethics, arose in the animal mind. Can such a process occur in animals close to man today? Why do we find in certain domestic animals and in them only a large number of great Betz cells, which in man are known to be associated with pictured movements, which are in turn a function of self-consciousness? 3, 4 & 5 are notes inserted for record, bearing on opinion today about man's origin, a matter a long way from solution. 6. We have here a typical tendency today, to unite ancient and modern thought while not surrendering the correctness and rigor of contemporary science. The references to likenesses of man to animals are of interest. The importance of the Arab as a carrier of Indian thought to Europe is well known. As a group, the Arab astronomer, physician, physical scientist provided that union of mystical intuition with rational inquiry which is so necessary for the advancement of knowledge. F.K. & G.T.

1. In man, as in the animals generally, the attitude and behavior of the individual - e.g. cooperation in chase, predation, enmity - differ (a) within the species vs. sub-species, and (b) within the aggregation (pack, clan) vs. members of other aggregations. Man's two moral codes (Spencer) - one for associates and the other for aliens - is a special case under this general principle. Only certain Hindu sects attempt to extend the ethics of amity to all living creatures. Most inhabitants of Christian countries, though professing an ethics based exclusively on amity, really practice the ethics of enmity on occasion and justify their procedure in various ways. There is much confusion over the place which the ethics of enmity should occupy in our conduct. We would be gainers if we faced the problem frankly and attempted to define the scope of such an ethics instead of denying its legitimacy in theory and following it in practice. Unsigned. (#321. Holmes, S. J. The ethics of enmity in social evolution. Amer. Nati. 74(754): 409-417. 1940.)

2. An attempt is made to explain human activities on the basis of the two fundamental values, danger and security and the instinct of self-preservation. Play, for instance, in addition to its educational and recreational values, acquires tremendous values in prestige, which means survival in the group. Another example is intolerance which results from not appreciating how self-preservation works in other people. Many examples are cited. F. R. Hunter. (#308. Bull. Nina (Columbia U.) The biological basis of value. Sci. Month. 53(2): 170-174. 1941)

3. The problem of the antiquity of man in America has lost its heretofore hypothetical character. It has become a series of detailed problems involving the antiquity of several Paleo-Indian cultures. These cultures, when better known, can be tied to each other archeologically. Also each site studied by geologic methods contributes to a general geologic chronology in step with the rhythm of climatic conditions. E. J. Umberger. (#42. Bryan, Kirk (Harvard University) Geologic antiquity of man in America. Science 93(2422):505-514. 1941.)

4. Weinert discusses various theories opposing present theories of human evolution. Westonhofer holds that man is the oldest mammal and the oldest vertebrate. Osborn held that man split off long before Anthropoids. Klaatz held the poly-genetic theory. Kleinschmidt holds that Pithecanthropus and Australopithecus were true Homo. Dacque holds that Man was present even in the Silurian, not recognizable as such but "intuitively felt." The Author concludes these are futile gestures against the fact of human evolution. -- W. M. Krogman. (#17913. Weinert, H. Die pseudowissenschaftlichen Einwände gegen die menschliche Abstammungslehre. Verh. Deutsch. Ges. Rassenforsch. 10:96-99. 1940).

5. Evidence is given to show that man arose in Middle or Upper Pliocene times from a large Australopithicine ape. E. D. Crabb. (#127. Broom, R. (Transvaal Mus. Pretoria) The origin of man. Nature (London) 148(3740): 10-14. 1941.)
6. An historical account of physiognomy as found in ancient and medieval Greek and Arab writings is presented. Physiognomy was used to determine the character of slaves to be purchased. The Arab concept of firasa, which means insight enabling one to judge others at a glance, is compared to the Einsicht of the Gestaltists. The neo-behaviorist theories of the whole-part character of behavior bear some resemblance to the concept of complexio of the medieval physicians. Fifty pages are devoted to the translation of a rare 13th century manuscript which is followed by the Arab text. Part I deals with the difference between mystical intuition and firasa, the relationship between physiognomy and medicine, the influence of climate and diet on character and the parallelism between certain human and animal physiognomic types. Part II deals with temperaments (reflecting the influence of Hippocrates and Galen), the physiological differences according to the 4 ages of man, the character of noblemen and rich people, and the differences between people from warm and cold countries. Part III deals with the significance of the limbs according to their shape, size, color etc. Notes and commentaries explain the text; a bibliography of 9 pages including Arab, Persian and Latin manuscripts, and Arab, Italian, French and Latin printed texts of the Middle Ages and the Renaissance, as well as the most recent writings, is given. - C. Nony (Courtesy Psychol. Abst. in Biological Abstracts. #69 reviewing, Mourad, Y. La Physiognomie arabe et la Kitab-al-firasa. 162 P. Geuthner: Paris, 1939. Pr. 120 fr.)

#### COMMON SALT AND COMMON CANNIBALISM

#### Diet and Ethical Conduct

An item of rare interest occurs in an article upon Common Salt as a Curative for Cannibalism among Game Birds in Captivity, written by R. B. Nestler, in Modern Game Breeding, (10, 1941, No. 7, p. 5), from which we take the following passage. "Preliminary studies at the Patuxent Research Refuge, Bowie, Md., of cannibalism among quail indicate that a deficiency of common salt in the diet is one of the factors, if not the main factor, leading to the vice. Outbreaks of toe-pecking occurring among mature quail on diets containing no salt to 0.5 percent salt were stopped in 24 hours by an increase of the salt content to 2 or 3 percent. Even fighting, which differs from cannibalism in many respects, was checked by raising the salt content to 5 or 6 percent for several days. Salt levels of 4 or 6 percent apparently have no deleterious effects on mature quail held during the winter, even when fed for several months." (Experiment Station Record, March, 1941, p. 355. G. B.)

"Earth temperatures tend to fall as Mercury and Venus in turn pass around on the opposite side of the sun, and to rise as each of these planets comes into the same heliocentric longitude as the earth. Sunspot maxima visible to the earth tend to occur more often when Mercury (the only planet studied in this respect) is on the opposite side of the sun, while sunspot minima are more frequent with Mercury on the same side as the earth. Earth temperatures show a pronounced tendency to be above normal during falling or low phases of the 11-year sunspot cycles, and to be subnormal in the rising or high phases of these cycles." /Experiment Station Record, November, 1941, p. 586, citing "Some possible relationships of planetary configuration and sunspots to world weather, C. A. Mills (Amer. Met. Soc. Bul., 22 (1941), No. 4, pp. 167-173, fig. 17. (G. B.)

## DAILY VARIATIONS IN THE HEAT OF THE SUN

## And Earth Response

The floor of the stratosphere (the tropopause) may shift up and down from day to day in response to daily variations in the sun's heat. The occurrence of daily fluctuations in the sun's heat was established long ago by Dr. Charles G. Abbott of the Smithsonian Institute, and Dr. Henryk Arctowski the Polish meteorologist points out that the most probable place to look for direct effects of solar radiation is in the tropopause, whose up and down movement in turn causes a variation in the height of the highest clouds and in the movement of air masses. This produces different rainfall effects in various parts of the earth. (Science Supplement, 94, 14, Nov. 28, 1941. A. J. P.)

## WASHING AWAY STEEL

## Technical Note

Before a meeting of the Electrochemical Society of Chicago, Dr. Charles F. Burgess, former professor of chemical engineering at the University of Wisconsin demonstrated a novel method of drilling a hole through a piece of hard steel, with a jet of salt water. The jet issued from a glass nozzle directed toward a steel plate, the nozzle being connected by a sealed-in wire with the negative pole of a battery, the positive side of which was connected to the plate. Thus, by the conductance of the salt solution an electrical current was established from the battery to the plate, up through the jet and back to the battery. The hardest of metals may be drilled in this way, even tungsten carbide, which otherwise can only be cut with diamonds. (Science Supplement 95, 12, Jan. 16, 1942. A. J. P.)

We have here a book much too important to be macerated in a review. The best the present writer can hope to do is identify the nature of Dr. Reiser's theme and the remarkable scope achieved in so small a work, 252 pages of most readable type, and make a typical extract. We get some idea of the compass by noticing that 25 of these pages are small-type index ! (No trifle in itself)

Dr. Reiser is associate professor of philosophy at Pittsburgh University. His last previous work of importance, *The Promise of Scientific Humanism*, was reviewed for us by the late B. L. Whorf in March, 1941, *MAIN CURRENTS*. It is clear that we are dealing with that rare person, a teacher of philosophy who is also a philosopher, and capable of stating his solid reasons with pungent his conclusions, without apology, however profound the challenge involved.

The main theme herein is the towering demand for planning a world-state that has suddenly thrown its shadow over us, a world-state to be arrived at by global planning carried on with adequate understanding of those forces which have brought about a failure in education. In short, as the author shows, developments in physics, in psychology, in semantics (well developed by him in brief compass) are as compulsive as industrial, economic and political events. Indeed, they precede and accelerate the latter inasmuch as a highly effective kind of idealism must be admitted now that space, time and matter inhere in a superior matrix, the field or Riemannian matrix. Therefore "cosmic causality", perpetually at work, and no mere shadow, but a psycho-spiritual web in which the physical world is entirely caught up, has to be the theme of a right education. That right education is to richly philosophical.

In dealing with the present situation in education Dr. Reiser is as blunt as one wants educators to be in these desperate times. "Fundamentally the trouble with our educational theory and practice is that it is in the hands of racketeers. This discovery is not altogether original with the present writer; the indictment has been made before---by Mortimer Adler, for example---and doubtless it will be made again. ....Now I think we must agree that those who are running the show are not knowingly trying to defeat the proper aims of education....Educators, unlike the ordinary racketeers who break the law and know it, are not consciously and deliberately running a racket, but their delinquency is none the less to be deplored, since educators are supposed to be self-critical, and to know what they are doing. .... The remedy for all this suggests itself. Our social system will find a way out of confusion and bewilderment when education can present to the public a coherent theory and way of life....But the educational set-up is such that it is almost impossible for the teacher to find, or even help the student to find, this new philosophy. Schools of education are defeating their own best aims by creating the paradox of the anti-intellectual university, as Dr. Hutchins terms it...Thus educational administrators, the robber-barons of pedagogy, maintain the intellectual status quo of the teacher-slaves. And thus it happens that our teachers know nothing concerning human intellectual history---the Republic of Plato, the Politics of Aristotle, and so on....."

These may seem harsh words to those who have not struggled to offer the mere rudiments of living philosophy to educational groups. But to those of us who have, Dr. Reiser words are true and he is a figure of present and growing importance, if we may say so without appearing patronizing. He bears a burning scone in a convergent march. As we put together these final pages of this issue of *MAIN CURRENTS* a radio speaker says the rumour is round that India is to have Dominion status. What has this to do with the book under notice ? A new earth and a new humanity ! A free and friendly orient will pour such a torrent of little known philosophical wealth upon us that the intellectually sterile scene of today will vanish in a couple of generations. Dr. Reiser's global planning has room---we know from

sources other than this book---for that older view of life, suited to what he here calls scientific mysticism. Help for him and for all of us is the great task of re-creating educational attitudes, content and method are not far away now. F. K.

A NEW EARTH AND A NEW HUMANITY, Oliver L. Reiser, Creative Age Press, New York City, 1942, 252 pages, \$2.50.

THE HUNGER FOR WHOLINESS, by Thomas H. Howells

Reviewed by Mildred C. Smith

This book has suffered shallow criticism because the title appears to be a pun. Even so, Dr. Howells is in good company, along with Plato and Jesus. The book is an important development of the ideas of the school of thought latterly called holism, by the philosopher, Gen. Jan Smuts, advocated by Mach and implied in the Gestalt School of psychology. It may also be called a textbook of the study of personality in its normal and abnormal phases, and has been so used in the University of Colorado, where the author is associate professor of psychology.

Dr. Howells says that all dynamic systems, which of course includes all living beings, are affected by larger wholes, and gives as illustration the arrangement of iron filings when exposed to a field of magnetism; the behavior of crystals in formation, which seemingly have a pattern inherent in their makeup, unseen, and influenced by a larger whole; and the effects of a gravitational field upon bodies within it. "The wholes in each case may not be very obvious, but the fact that a coordinated pattern of activities exists is sufficient reason for suspecting that an overweening whole also exists, which directs and organizes this system of parts. As a matter of fact some one might choose to say that the system of coordinated movement is the whole. It is no longer scientifically axiomatic that the whole is no more than the sum of its parts."

The individual cell also is influenced by greater wholes. Taking the behavior of the single cell, the amoeba, Dr. Howells shows that it is by the cooperation of many cells that evolution has progressed. An isolated amoeba, he points out, dies when winter comes, but the similar leucocytes of the blood stream live and multiply by their connection with the greater whole of the living body. Life has different levels, he writes, -- the physical, the social, and the cosmic. On each level, integration and adjustment of the individual to the whole must take place, and the greater whole always influences the lesser whole, the individual. In addition, there must be a balance between the preservative forces and the destructive forces, but in the greater pattern, destruction or disruption, always precedes higher integrations. "Dissolution," he says, "is therefore the logical and inevitable concomitant of the pattern of life as we find it...Death of the individual is, from a selfish point of view, an unmitigated calamity. From the social standpoint it is a necessary device for progress...The facts seem to indicate that the living whole of which we are a part is bent upon a program of progressive integration."

It is the continual disruption of crystallized patterns, he says, that enables us to integrate ourselves more perfectly to the larger whole, and to avoid the living death of too great organization in a small pattern. Our personalities, he points out, are always disintegrating. The human personality is a sort of beehive of desires and memories which are largely in harmony with each other, but are also partly in a state of more or less serious antagonism and conflict--hence come the phenomena of pathological psychology -- disassociated personalities, hysteria, fugues, neurasthenia, insanity, etc. A conflict of desires and memories causes disintegration; there is an unwillingness to face life, or a desire to escape, and then the personality suffers minor or major disintegration.

On the other hand, we become wholized and integrated through love, through play, through creative art or beauty, and through religion. One suspects that Mr. Howells thinks that the term "play" also covers love, creative art and beauty, and

religion. He insists upon the necessity of the "playful" attitude in all these. Otherwise, too great seriousness, deadening in its effects, will cause neuroticism when the principal trends of personality development, as love, or the desire to play some specific social role, are frustrated. In this view Dean Howells is in accord with the lila (sport) concept of India.

One is driven to the conclusion that this wholistic attitude will be more and more accepted by younger thinkers who are not so much influenced by the partistic thinking of the past. The book is full of quotable statements, some of them very lovely. "The whole is modest; the part is exhibitionist. The whole is fundamental; the part is instrumental. The whole is profundity; the part is superficiality. The whole is implicit in nature; the part is explicit. The whole impresses the introvert; the part impresses the extrovert." What is said of the whole may also be said of wholistic thinking and the wholistic attitude; and what is said of the part may also be said of the analytical, individualistic, materialistic thinking that was so prevalent during the 18th, 19th, and early 20th centuries. This book is an important contribution to modern development, and Colorado students are fortunate.

THE HUNGER FOR WHOLINESS, Thomas H. Howells, The World Press, Denver; 1940.

#### PUNNING IN HIGH PLACES

Page Plato

Dr. Albert T. Olmstead, professor of Oriental history, University of Chicago, has proposed that scholars reconstruct the original words of Jesus by translating the Greek back into Aramaic. "He said he believed a much clearer understanding of the exact content of Jesus' sayings would be obtained.

Whereas Greek texts often admit two alternative translations, he said, the Aramaic leaves but one. In translating into Aramaic, he added, it often is possible to determine the exact Aramaic word because it will be the only one which will fit into the rhythm and poetical form of that language.

Dr. Olmstead said the sayings of Jesus contained actual puns which were lost in Greek versions. He cited Christ's condemnation of hypocrites who 'strain at the gnat and swallow the camel.' He explained the Aramaic word for gnat was galma and for camel gamla." (N. Y. Post, February 6, 1942.)

#### THE ARITHMETIC OF THE UNIVERSE

The Cosmos as Forty Thousand Zeros and One.

In a multiplication table suggested by Dr. M. Davidson in the Journal of the British Astronomical Association, a series of things is given, each of which multiplied by 100,000 gives the next in the series.

100,000 electrons side by side, stretch the width of an atom.

100,000 atoms side by side stretch the width of a white blood corpuscle.

100,000 white blood corpuscles side by side equal a length of 13 feet.

100,000 times 13 feet is the radius of the minor planet Vesta.

100,000 times the radius of Vesta reaches from the center of the Sun to  $\frac{1}{3}$  of the distance to Mercury.

100,000 times this distance is  $\frac{1}{10}$  of a light year.

100,000 times a tenth of a light year was once supposed to be about the size of our Milky Way system.

100,000 times 10,000 light years is a distance that would spread across the whole universe, now visible to astronomers. (Scientific American, 97, 334, Dec. 1914.

A. J. P.)